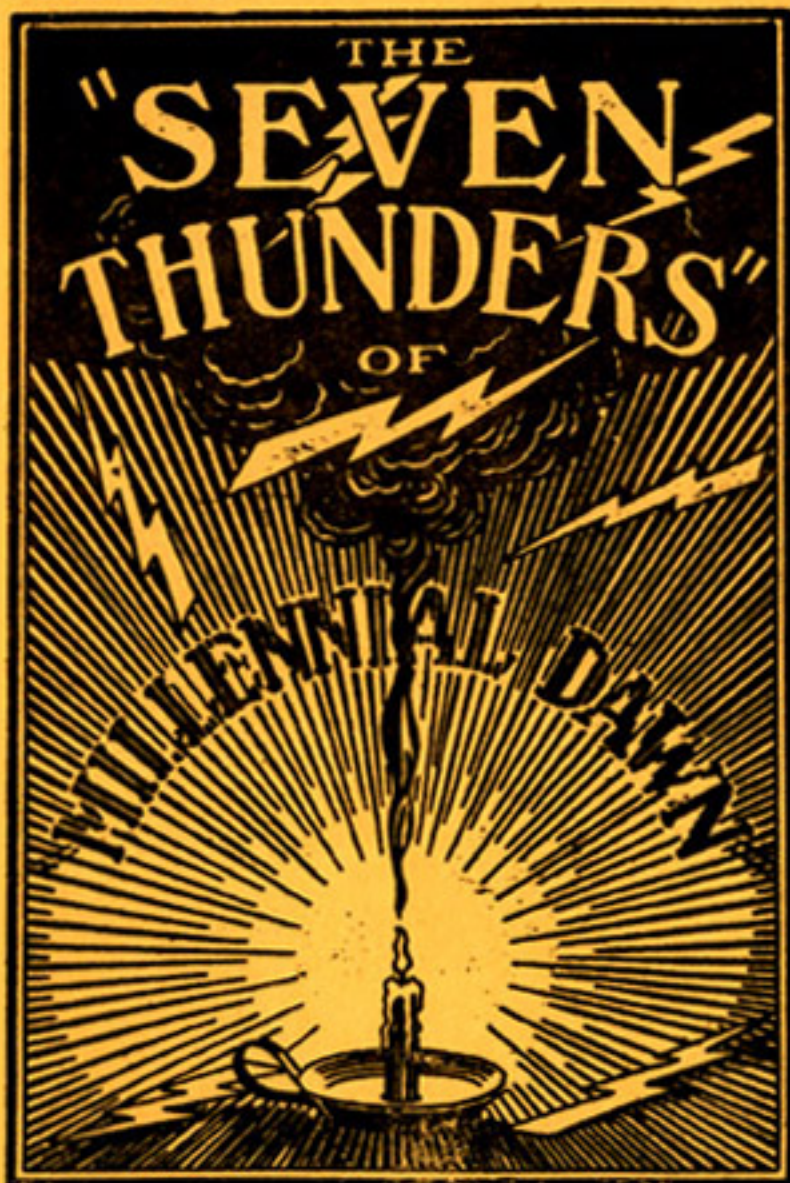
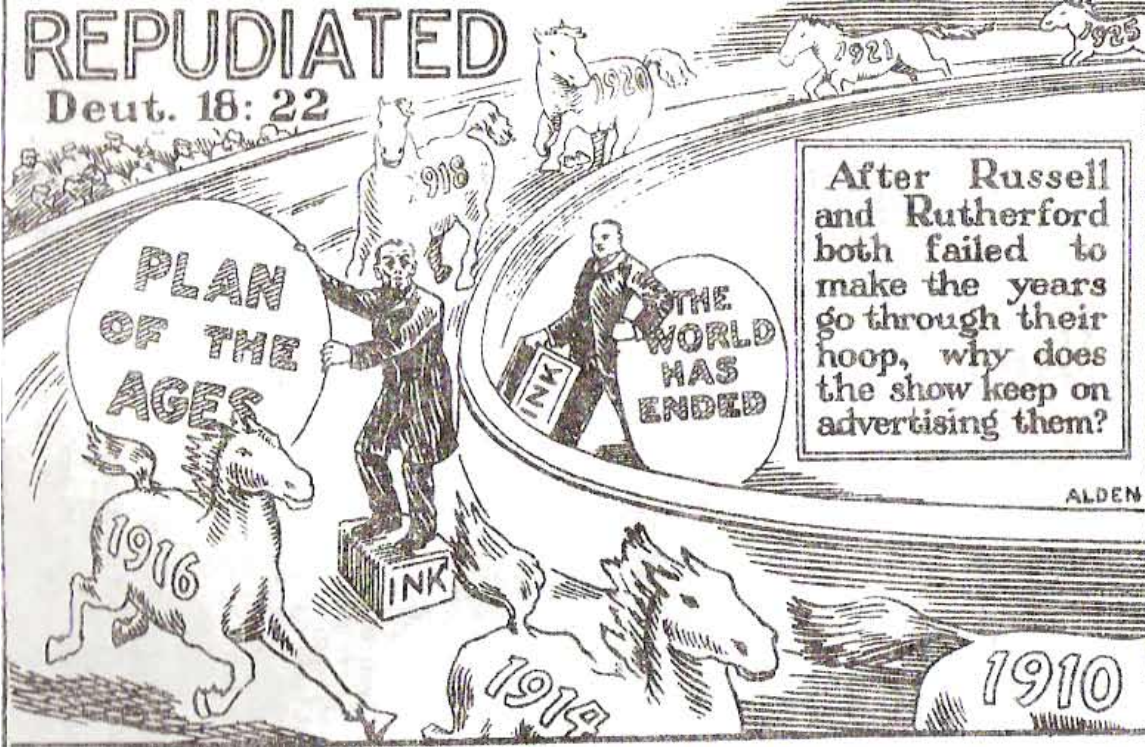


SECOND EDITION



REPUDIATED

Deut. 18: 22



After Russell and Rutherford both failed to make the years go through their hoop, why does the show keep on advertising them?

ALDEN

JUST TO TELL YOU WHY

It is not my purpose to fling words at Russellism.

What I hope to do is to call back some of its own words that it would like to forget, and let it tell its own blunders.

I have no quarrel with the credulous followers of Mr. Russell; they have denied so many of my statements that I have reason to believe they are really not well informed about their own history as a cult.

I have made something of a study of cults and isms, and my conviction is that God **compels every outstanding heresy to carry exposed threads that will RAVEL IT OUT** for prayerfully thoughtful people.

Man is prone to gullibility, else our Lord would not have said "Take heed that ye be not deceived." I have seen men stand in line waiting to feed money into a gambling device that was set against them. I have known a pretty woman on trial for the murder of her husband, to employ a secretary to answer proposals of marriage. You can find devotees following man-made theories on every level, from abysmal folly to sublime conceit, and it does not occur to them that by some possibility, they might be misled.

If the Russell-Rutherford guesses had been the vagaries of some old settler who predicted events by goose bones, black cats, dog howling, or the tilt of the new moon, we might dismiss them with a smile, but these men presumed to unscare sin-lovers who feared to meet an offended God, and their **promises** persisted when their **prophecies** failed.

In a dim light, you can frighten people by putting a time fuse in a green pumpkin, but the hoax becomes apparent when the explosion of the improvised bomb is long overdue. My contention is that someone put new fuses in the pumpkins. Now I have no doubt that many people have occasion to fear the wrath of God, but the pity is that fleeing from a false alarm, they have taken refuge in the shadow of a slumbering volcano.

Let me assure the reader that I have no objection to the resurrection of the dead and the translation of the saints before the end of 1914—or any other year that pleases God—but the menace of these prophecies was that they were used to frighten or bribe people into accepting soul-deceiving heresies.

When the 1914 bomb failed to explode Mr. Russell warped some words of the language to fit the failure. In the foreword of Vol. 2, dated 1916, he explained that the Gentile Times "**CHRONOLOGICALLY ENDED**" in 1914. Later Mr. Rutherford employed another verbal subterfuge by saying, ". . . . the old world **LÉGALLY ENDED** in 1914." (emphasis mine). Why not go farther and say that Abraham chronologically was raised from the dead and the saints were legally translated in 1914?

Apparently Mr. Rutherford is not wholly satisfied with these efforts to dodge, for he says in his "Harp" book (p. 250), "Why should we quibble now about dates?" Since his own predictions for 1925 have failed, I have no doubt he would like very much to UN-QUIBBLE a number of dates.

Of Samuel, the Word says Jehovah "did let none of his words fall to the ground," but Mr. Russell has littered the ground with fallen words and holds the record for the most words and the fewest fulfillments.

THE SEVEN THUNDERS OF MILLENNIAL DAWN

BY B. H. SHADDUCK, Ph.D.

The "Seven Thunders" are seven books. The name is not my invention; the seventh volume reveals it.

These are not just rhetorical thunders or some literary cannonading; they are the Seven Thunders of the Book of Revelation—if Volume 7 is to be believed.

These books were published by Charles T. Russell (known as "Pastor Russell"), one at a time, the first in 1886, the last in 1917. Volume 7 was published after Mr. Russell's death, and is called "Posthumous Work of Pastor Russell." When the earlier volumes were issued the series was called "Millennial Dawn;" later the series was called "Studies in the Scriptures."

Not only are these books identified by their writer as the Seven Thunders of Revelation but they are said to be the Seven Angels, the Seven Plagues, the Great Chain in the hands of the angel, the Seven Vials of the wrath of God, and the Amethyst, which was Pastor Russell's "birthstone," and the jewel in the twelfth foundation of the New Jerusalem. Volume 7 claims for itself that it is the Golden Censer, the Great Winepress of the wrath of God, "that will squeeze the juice out of the abominations of the earth," and the point of the Sword of the Spirit. Readers wishing to examine these claims are referred to Volume 7 (also called "The Finished Mystery"), pages 167, 237, 320, 290, 237, 326, 237, 145, 229 and 446.

THUNDERS OR BLUNDERS?

It is not my purpose to make sport of these books. It will be enough to let them speak for themselves. It is my conviction that thousands of sincere people have been drawn to the organization founded by Mr. Russell because the doctrines deal gently with sin. I write because the world ought to know just how dependable were his claims.

If these books are all that Volume 7 says they are, they take rank with the Word of God; if they are a human patchwork of prophecies that have failed, then they partly fulfill the prophecy of our Lord Jesus, "And many false prophets shall rise, and shall deceive many."

That the leaders of the Millennial Dawn people know of the extravagant claims and unfulfilled prophecies of these books is evident from their efforts to keep the facts from the public. When the writer would have met them in public debate in 1926, and they learned that he possessed an early edition of these books and a later edition with changed dates, they refused to proceed unless he would give bond in the sum of five hundred dollars not to "refer to any quotations contained in any periodical or book published by the International Bible Students Association." After reading some of the quotations that follow, one can understand why they did this.

9 This On B H Shadduck shall furnish a bond of \$500.00 as a guarantee that he will not slander Pastor Russell during this debate, or refer to any quotation contained in any periodical or book published by the International Bible Students Association, and if the Rev. B H Shadduck shall slander Pastor Russell or refer to any quotation or book published by the International Bible Students Association he shall at once pay the sum of \$500.00 to his opponents in this debate.

10 That it be understood that to slander means: To circulate a malicious report

HISTORY OF THE MOVEMENT

In 1844 a cult under the leadership of William Miller announced the coming of the Lord in that year. Let it be said to the credit of this earnest man that when his prophecies utterly failed he did not try to insert other dates and perpetuate the mistake, as did Mr. Russell and his followers. That Mr. Russell was the successor of Dr. Miller, and did continue the Miller movement in revised form, his followers vehemently deny, but I offer the testimony of these books to prove that Mr. Russell believed that he had discovered Mr. Miller's mistakes in that our Lord would come thirty years later and be invisible. Volume 3, page 86, says: "We recognize that movement [Miller's] as being in God's order. . . This was undoubtedly of the Lord's providence . . . it was the beginning of the right understanding of Daniel's visions and at the right time to fulfill prophecy."

In Volume 7, page 163, Mr. Miller is said to be the voice that gave orders to the sixth angel described in the ninth chapter of Revelation, and on page 167 Mr. Russell is said to be the voice that followed, as described in the next chapter of Revelation. In reading Mr. Russell's books, I find that, for them, language can never be depended on to mean what ordinary people understand it to mean, but if language can be taken at its face value it is clear, from the quotations above, that Mr. Russell regarded Mr. Miller as a kind of fore-runner of himself. I have pointed out the obvious connection between these two movements in order to emphasize the fact that the "scars" of one were no more dependable than those of the other.

ARE THE FOLLOWERS OF RUSSELL A SECT?

It seems to hurt the feelings of the followers of Russell to call them a sect or speak of them as his followers, and as I would not be charged with discourtesy I refer them to page 84, 126, and 142 in Volume 7, where occur the expressions, "Pastor Russell's followers," "followers of Pastor Russell," and "a follower of the Reformer, Charles T. Russell." They have named themselves "International Bible Students Association," and insist that they differ from sects because they "go by the Bible." They think this ought to settle it. Now it would be a remarkable coincidence if all of these people in many lands, by independent Bible study, arrived at an understanding that many dreadful events would occur before 1914, and then the same people by independent study discovered that they had miscalculated and that the correct date was 1915, and later on discovered it was 1918, and still later found it was 1925, and not one of the dates prove correct. It would be amazing if "going by the Bible" would convince all these people that certain measurements in the Great Pyramid proved that the world's great trouble would begin in 1874, and then by the same independent Bible study find that the same pyramid shows that the trouble was to start in 1914. Would not such remarkable agreements in making mistakes suggest that they are a Russell Students Association?

SELF-COMMENDATION

No book of the Bible makes such sweeping claims for itself as this "Finished Mystery." Volume 7, which claims to be the embodiment of at least seven prophecies in the Book of Revelation and undertakes to explain all that was hitherto hidden in Ezekiel, Canticles, and Revelation. It says (p. 466), "The Sword of the Spirit was to be wielded by Pastor Russell twice three times in his six volumes." It explains that itself is the point of the sword. The inference is that before Volume 7 was issued there was no point to the sword. Other Bible students know that the "sword of the Spirit" is the Word of God.

One may expect that a book that recommends itself so highly will exalt the alleged author to some station far above any other prophet. Though it was printed after Mr. Russell had "passed from earth" and mentions Mr. Russell by name no less than 232 times (I have not numbered the pronouns), the publisher says (p. 5), "He did write it." The same page says, "Pastor Russell was a man of unusual modesty," all of which leaves the authorship in some doubt.

On page 144 this book, which is called a "Posthumous Work of Pastor Russell," explains Revelation 8:3, which describes an angel offering incense, by saying, "This verse shows that, though Pastor Russell has passed beyond the veil, he is still managing every feature of the Harvest work" (bold type mine). Page 169 says, "Pastor Russell was the seventh angel" mentioned in the tenth chapter of Revelation. On page 334 we are told that the angel mentioned in Revelation 22:6 is "the same angel mentioned in Revelation 1:1, 19:9, 10; representing Pastor Russell beyond the veil." Page 53 says of him, "He has privately (why privately?) admitted his belief that he was chosen for his great work from before his birth." Page 418 identifies Mr. Russell as the "man in linen" seen by Ezekiel. If the reader will open a Bible at Ezekiel 9 and read of this character who marked the foreheads of those who were to be spared, and was followed by six men with "slaughter weapons," he can better understand the claim that this "man in linen" was none other than Mr. Russell himself, shown to Ezekiel in a vision something near 2,500 years ago. It appears that Mr. Russell has already finished this marking, for page 420 says he has "undoubtedly made his report in the presence of Christ that he has done the work he was given to do."

I would not think this a fit place to refer to the troubles Mr. Russell had with his wife, but the book proclaims it. Volume 7 gives to them eternal significance. In Ezekiel 24 is a story of the death of the prophet's wife, at least most people would so understand it,—which this book says has reference to the trouble between Mr. and Mrs. Russell. Page 483 offers as an exposition of Ezekiel 25:15, 16: "God took away from Pastor Russell the desire of his eyes, her whom he loved, with a stroke or 'plague' of spiritual error that completely separated them." Thus it appears that the divorce case of Mr. Russell was typed or foretold in the Book of Ezekiel.

Not only is Mr. Russell identified as the angel or angels who appeared to the apostle John but he is said to be the "loud voice" of Revelation 10:3, the "great voice" of Revelation 16:1, and the "strong voice" of Revelation 18:2 (pp. 167, 237, 273). If the reader will read these portions of Revelation and see that these voices are ascribed to the Lord Jesus in the first, from within the Temple in the second, and an angel of great power in the third reference he may decide how near this comes to blasphemy.

This edition of the book that I have carries the imprint "393,000 edition," which indicates that a great army of people accept these interpretations as the voice of the seventh angel, and think of themselves as "Bible students." After reading the repeated warnings of our Lord in Matthew 24:4, 11, 24, that "false prophets shall rise, and shall deceive many," I am better prepared to believe it possible to find buyers for a "393,000 edition" of this "Finished Mystery."

Here are samples from this volume that indicate the estimate these people have of other people who may think themselves Bible students. "In 1878 the stewardship of the things of God, the teaching of Bible truths, was taken from the clergy, unfaithful to their age-long stewardship, and given to Pastor Russell" (p. 386). "Then, in 1881, he became God's watchman for all Christendom" (p. 387). This will explain why these people never had any other "pastor." On

page 227 appears this prayer against other people: "O Lord, Judge them with thy Truth! Thou hast called them the 'abominations of the earth,' and so they are. Bring their man-made clergy-ridden systems to an end and make their memory to perish from the earth! Amen." Page 410 has this: "The clergy's God is plainly not Jehovah, but the ancient deity, hoary with the iniquity of ages—Baal—the Devil himself."

NIMROD AND THE TRINITY

Their strong dislike for the doctrine of the Trinity is indicated by these samples, from pages 414 and 415 of Volume 7: "Nimrod married his mother, Semiramis, so that, in a sense, he was his own father and his own son. Here was the origin of the Trinity doctrine." "The practices of Nimrod were continued in secret by Semiramis, and as every caution had to be taken, the things done were veiled in mystery. Each act and person were represented only in symbols known to the initiated. Here originated the various secret societies, with their blood curdling oaths of secrecy . . . all of them abominations to God." As Nimrod is spoken of in but three verses in the Bible (Gen. 10:8, 9; I Chron. 1:10), none of them even hinting at such behavior, it is evident that these accusations are not the result of Bible study.

"TRUTH PEOPLE" AND "PRESENT TRUTH"

Not only do Millennial Dawn people give themselves the exclusive name of "Truth People," but they claim the exclusive custody of "Present Truth." This giving of tense modifications to truth is consistent for people who specialize in "truth" that needs to be "set" frequently like a slow going clock. The "truths" that failed them in 1914, 1918, and 1925 have been replaced with a "truth" that has some years yet to go.

DO ANGELS BLUNDER?

Could a man who was chosen before he was born to put ink on the persons who are to be spared, a man who is a central figure in the great visions of Ezekiel and Revelation, a man who is the loud voice of Jesus, the Seventh Angel, the instrument to turn loose the Seven Thunders and pour out the Seven Last Plagues,—could he mislead multitudes?

This is a good place to stop and think.

Mr. Russell prophesied that our churches, schools, banks, and governments would be completely destroyed by October, 1914. Later, the destruction was promised in installments ending in 1925. Volume 4, page 622, says of the kingdom of God: "It's influence and work will result in the complete destruction of 'the powers that be' of 'this present evil world,' political, financial, ecclesiastical—by the close of the 'times of the Gentiles,' October, A. D., 1914." On page 99, Vol. 2, he says: "The final end of the kingdoms of this world, and the full establishment of the kingdom of God, will be accomplished by the end of A. D. 1914." Please observe that in these prophecies the words **complete, final end, and full establishment** do not admit of any range of option for the events. In an edition of these books showing

publisher's date of 1923 the words "by the close" in the first quotation are changed to "about the close," and the words "by the end" in the second quotation are changed to "near the end." Even with these changes the fulfillment is long overdue.

Volume 7 postpones the collapse for four years. It says (p. 485): "In the year 1918, when God destroys the churches wholesale and the church members by millions, it shall be that any that escape shall come to the works of Pastor Russell [not Judge Rutherford] to learn the meaning of the downfall of 'Christianity'."

From this, it appears that survivors will be Russell students—the very thing these people say they are not.

Let the reader keep in mind that this Volume 7 was printed the next year after Mr. Russell died, as a "Posthumous Work of Pastor Russell." Therefore it is the last word from Mr. Russell on dates and events. I emphasize this because there are books in circulation that have evidently been tampered with—books that appear to be wholly the literary work of Mr. Russell written more than twenty years previously—books in which the time limit is, in some cases lifted or the prophecies modified.

Volume 7 establishes the fact that as late as 1917 all sorts of upheaval, collapse, and calamity were expected in 1918, 1920, 1921, and 1925. This fact ought to nullify the thinly disguised efforts to make the books that were written earlier show a later program of Mr. Russell.

I will not weary the reader with the many prophecies that had movable dates, but I would caution persons having copies of the books that an early publisher's date does not prove that the clumsy revisions that were evidently thrust into a type page already set up were prepared by Mr. Russell before that time. In many cases the revision is so calculated and measured that it fits into a line without disturbing the first and last words of the line and rarely does it disturb the lines above and below, though there are a very few places where a new paragraph is set in. Volume 2, with a publisher's date of 1923, shows a chart on page 247 that dates the destruction of nominal Christendom for 1915. Volume 7 with a publisher's date five years earlier, has the same chart on page 595, with the date three years later. Thus it is clear that the earlier publisher's dates may be just as false as the changing of Mr. Russell's statement after he was dead.

THUNDERS RE-THUNDERED

Not only have they reset the doomsday of Christendom, but they have postponed their own departure. Volume 3, early edition, says on page 228, "Just how long before 1914 the last living members of the body of Christ will be glorified, we are not directly informed." Mr. Russell becomes more certain as he writes, and he says on page 364, "We may well accept the testimony of the Great Pyramid, that the last members of the 'body' or 'bride' of Christ will have been tested and accepted and will have passed beyond the veil before the close of A. D. 1910." The edition dated 1923 makes the first quotation read, "Very soon after 1914"; and the second quotation makes the pyramid testify that "anarchous trouble" is coming on that date.

That the deliverance of the saints must take place some time before 1914 is manifest, since the deliverance of fleshly Israel, as we shall see, is appointed to take place at that time, and the angry nations will then be authoritatively commanded to be still, and will be made to recognize the power of Jehovah's Anointed. Just how long before 1914 the last living members of the body of Christ will be glorified, we are not directly informed; but it certainly will not be until their work in the flesh is done; nor can we reasonably presume that they will long remain after that work is accomplished. With these two thoughts in mind, we can approximate the time of the deliverance.

This is an enlarged photographic reproduction from page 228 in Vol. 3. Please notice that the glorification of the saints MUST happen BEFORE 1914 because the Jews are to be delivered then. Notice that any war after that, will be contrary to Divine commands "authoritatively" given.

That the deliverance of the saints must take place very soon after 1914 is manifest, since the deliverance of fleshly Israel, as we shall see, is appointed to take place at that time, and the angry nations will then be authoritatively commanded to be still, and will be made to recognize the power of Jehovah's Anointed. Just how long after 1914 the last living members of the body of Christ will be glorified, we are not directly informed; but it certainly will not be until their work in the flesh is done; nor can we reasonably presume that they will long remain after that work is accomplished. With these two thoughts in mind, we can approximate the time of the deliverance.

This is a similar reproduction from the 1923 edition of the same page and book. Consider that any false prophet since the world began, could have saved his face if permitted to make such significant changes as BEFORE and AFTER. Both reproductions are enlarged.

Mr. Russell's followers chide me for calling attention to these discredited prophecies and remind me that "everybody makes mistakes."

These prophecies are more than mistakes.

They are no less than false prophecies, and false prophecies can only come from false prophets. Their mischief has been multiplied by as many as there have been devotees to peddle them from person to person and from door to door. Since the prophecies failed to come true on the dates set for them, the followers have revised the dates and the things said about the dates, and now they boast that Mr. Russell prophesied the World War.

EXCUSES

Some of Mr. Russell's followers insist that the fact that his prophecies were misdated by a few years does not really affect the truth. But Mr. Russell did not allow for any elasticity in the fulfillment of his forecasts.

He named the exact month of the exact year.

As the very foundation of his system, he declared that the Lord Jesus came to earth in October, 1874, to direct the "Harvest," which was a period of exactly forty years, ending October, 1914. With fanatical zeal his devotees sowed the English-speaking world and many foreign lands with the prophecy that 1914 would be "the farthest limit of the rule of imperfect men." They promised the full establishment of the kingdom of God on earth in 1914. If Mr. Russell was mistaken as to what happened at the close of the forty year period, he must have been mistaken as to what happened at the beginning of the forty years. Mr. Russell made his prophecies hang on exact fulfillment. In Volume 2, page 243, he says: "For be it distinctly noticed that if the chronology, or any of these time-periods, be changed but one year, the beauty and force of this parallelism are destroyed" (emphasis mine.)

In the face of such a challenge, some one did change them. Some one revised the blunders and called them thunders.

Let us hear from God.

Deuteronomy 18:22 says: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."

If we ignore this challenge of God and excuse Mr. Russell's mistakes on the plea that he was human and his proneness to blunder outweighed his ability to thunder, yet why did the mistakes continue after he had "passed beyond the veil" to "manage every feature of the Harvest work?"

Volume 7, issued after Mr. Russell's death, set the date for the world's upsetting and the end of the Harvest in 1918. In this revised prophecy, it appears that republics will persist for two years, for page 238 says, "Even the republics will disappear in the fall of 1920."

Young people will not remember the dire upheavals promised before 1914 and later adjusted to 1915, 1918, 1920, 1921, and 1925; and, as later editions are already being offered to discredit my statements, it would be well for older people, who do remember, to com-

mit their testimony to the younger generation. I have not all the editions, but I have enough to show that some statements have been changed twice.

Since they claim that the Lord Jesus came to earth in 1874 to manage the Harvest, and that Mr. Russell went beyond the veil to manage the same Harvest, and the management utterly discredits the prophecies, ought not his followers to entertain some doubt as to the correctness of their doctrines?

FARCICAL EXPOSITIONS

Not only have their "time-periods" utterly failed of fulfillment, so that the calendar testifies against them, but the expositions of Scripture are so trifling that one wonders how normal minds could be enamored of such doctrines. I offer some sample expositions found in Volume 7:

The evil servant of Matthew 24:48 is said to have been a Mr. Barber of Rochester, N. Y. (pp. 54, 386).

The key to the bottomless pit is said to mean the key to "nothing" and "nowhere," and John Wesley was given this key (p. 156).

The tails of the locusts mentioned in Revelation 9:3-10 are said to mean Methodist class leaders (p. 159).

The lice that troubled Pharaoh and Egypt are understood to represent The Bible Student Monthly, because this publication causes the people of the world, the Devil, and the clergy to "scratch their heads many a time, wondering how to deal with a plague which they can not duplicate" (p. 238).

Revelation 18:14 is explained this way: "The future of the clergy is that in the Millennial Age they will have to work for a living, like everybody else! Isn't it awful to contemplate? It means an expense of sixty-five cents for an alarm clock in every preacher's house in Christendom" (p. 285).

In addition to this expense of sixty-five cents, there is a more serious penalty reserved for some of us. Page 338 says, "His penalty will be, when he comes forth from the tomb in the Times of Restoration, that he will have to read the Seven Volumes of Scripture Studies, and get the matter straightened out in his own mind."

Notice that it will be Russell's books, not the Bible, that we must study. Notice also that Judge Rutherford's writings will not be necessary.

The reader may wonder what portion of the Bible means that we shall be punished by being compelled to read these books. The portion referred to is one of the most solemn warnings in the Word of God, Revelation 22:18: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

Another verse in Revelation that ought to put a solemn hush on every soul is explained in just such a trifling way. Revelation 14:19 and 20 tells of the "winepress of the wrath of God" and a river of blood reaching sixteen hundred furlongs. Page 230 explains that this Volume 7 (which is the wine press) was printed at Scranton, Pa., and the sixteen hundred furlongs (which are reduced to twelve hundred furlongs for no apparent reason) are said to mean the distance from the printing plant to the headquarters in Brooklyn, N. Y. To

make this distance come out right, one must travel by ferry boat and the Lackawanna Railroad. For some years the railroad had a crook in it that made the distance too great, but six years before the book was printed, the railroad company expended twelve million dollars to make a cut-off that made the distance exactly fit the Book of Revelation.

METHODS OF INTERPRETATION

On page 128 of this same Volume 7, there is this corrected (?) prophecy: "There is evidence that the establishment of the kingdom in Palestine will probably be in 1925, ten years later than we once calculated." The reader may be curious to know on what they base their calculation. He may turn to Genesis 15:9 and read the story of a heifer, a she-goat, a ram, a turtledove, and a young pigeon. The reasoning is in this fashion:

They decide that the year was 2035 B. C.; on what authority, is not given.

They determine that the total age of these beasts and birds was eleven years, though the ages of birds is guesswork.

For purposes of interpretation, the years are reckoned to have each 360 days—a total of 3,960 days.

They understand each of these days to mean a year.

Add 3,960 years to 2035 B. C. and you have A. D. 1925—the date of the kingdom of Palestine.

Simple enough! All that spoiled the method was that it did not happen.

One weakness of the method is that if the turtledove was two years old, the kingdom is not due until A. D. 2285.

On page 173, they say that "all phases of Babylon will not be disposed of until ten and a half years from the fall of 1914" (the spring of 1925). They base this hope on certain events in the French Revolution.

REASONING IN A CIRCLE

Volume 7, page 5, says, "The Scriptures show that the seventh Volume must be written."

How may we know that the Scriptures mention Volume 7?"

Volume 7 says so.

Thus the Bible shows that Volume 7 must be written to show that the Bible says it must be written. How can you argue with a logic like that?

So it is with other astounding interpretations of Scripture. They are sure, because the Scriptures testify that they are the only people who will be able to interpret "present truth."

DEITY OF JESUS REJECTED

After reading in Volume 7 that Mr. Russell for 2,500 years has been a chief actor and speaker in the visions of the prophets, and continues to manage "every feature of the Harvest work," we may expect to find other teachings characteristic of outstanding heresy. On page 161 we are told that the denominations "deny the central truth of the Scriptures," and his central truth is "that when Jesus

Christ came to earth, he came as a man only, devoid of immortality or divinity, that when he died he was as dead as though he had never lived. . . ."

MR. RUSSELL'S CONFESSION

Mr. Russell lived to see the utter failure of the prophecies he had set for "before 1914." In a foreword dated October 1, 1916, printed in an edition of Volume 2, showing publisher's date of 1923, he says: "The author acknowledges that in this book he presents the thought that the Lord's saints might expect to be with him in glory at the ending of the Gentile times . . . October, 1914 . . ." He suggests that "the Lord overruled the mistake for the blessing of His people," and that they "can praise the Lord—even for the mistake" (bold type mine). In the next paragraph he says, "We drew a false conclusion, however, not warranted by the Word of the Lord." This is a meager apology for a man who had threatened more people in more ways with more words than any drawer of false conclusions in human history. This estimate is supported by the claims in the same book that the total of the editions of the seven books is more than twelve million, and the claim in Volume 7 that they are in twenty languages.

OTHER FALSE CONCLUSIONS

From Volume 2 (dated 1903) I select the following from pages 76 and 77:

"In this chapter we present the Bible evidence proving that the full end of the times of the Gentiles, i. e., the full end of their lease of dominion, will be reached in A. D. 1914; and that date will be the farthest limit of the rule of imperfect men." In the edition dated 1923 this prophecy is cleverly changed to read, "And that date will see the disintegration of the rule of imperfect man." The same volume, early edition, says on pages 77 and 78, "The great 'time of trouble' such as never was since there was a nation will reach its culmination and end at that date . . ." The later edition reads, "will reach its culmination in a world-wide reign of anarchy . . ." The date referred to is 1914. The papacy, which is declared to be "Antichrist" on page 361, is named on page 356 for "final extinction" "near the close of the 'Day of Wrath' . . . 1914." This statement is unchanged in the later edition.

Volume 4, page 625, says: "The beginning of the earthly phase of the kingdom in the end of A. D. 1914 will, we understand, consist wholly of the resurrected holy ones of olden time,—from John the Baptist back to Abel,—Abraham, Isaac, Jacob, and all the holy prophets." On page 619, this resurrection is said to be visible." This is unchanged in the later edition. It is another "false conclusion." It is more than a mistake to promise the visible resurrection of all the holy ones in 1914. It is more than a mistake to rate this man as the loud voice of Jesus (Vol. 7, p. 125), and being or sounding the "trump of God" (Vol. 7, p. 385).

REPAIRING THE THUNDERS

Let the reader decide whether it is honest to change the dates in these books and the things said about the dates and leave the pub-

lie to suppose that they were the original prophecies of Mr. Russell. Let the reader decide whether the seven thunders described in the Book of Revelation could by any possibility need to be changed.

On page 228 of Volume 3 there is a promise that the saints will be delivered and the "last living members" will be glorified "before 1914." In the edition of 1923, the word **before** is changed to **after**. In the early edition of Volume 4, pages 546 and 547, we find this: "We have seen that God has set a time for every feature of this plan, and that we are even now in the 'Day of Vengeance,' which is a period of forty years; that it began in October, 1874, and will end in October, 1914." Please note that it is a set time, exactly forty years to a month, and it began in 1874. The edition dated 1923 has changed the last four words to read, "Will end very shortly." Forty nine years after this forty-year period began, they announce that it will end very shortly—the longest forty-year period in history. And now fifty-three years have passed and it is not yet closed.

Volume 2, page 81, early edition, tells of righteousness over the world that "can date only from A. D. 1914." The later edition reads, "Could not precede A. D. 1914." This is certainly fixing it to stay fixed, for no event in the next million years, which happened after 1923 can precede 1914. In the same manner, a prophecy on page 221, that the Jews "will not be received back into full favor until 1914," is changed to read, "After 1915." The Jews can certainly depend on that.

CARELESS WORK

The work must have been done in haste or by someone who overlooked important discrepancies between Mr. Russell and the calendar, for a number of discredited prophecies escaped attention. Here is just one that I find on page 153 of the 1923 edition of Volume 3: "And, with the end of A. D. 1914, what God calls Babylon and men call Christendom will have passed away."

Did Mr. Russell's books tell the date of the World War? They did—after it began.

Three years after the war began I first heard that Mr. Russell had foretold the exact date of the outbreak of the war. When I denied this, they gave me "Studies in the Scriptures," and there it was, plain enough to astound the unwary. When I compared these books with the earlier edition called "Millennial Dawn," the hoax was apparent. In "Millennial Dawn," there were very positive statements that all trouble would be over before 1914.

CHANGING THE PYRAMID

In the early edition of Volume 3, page 342, certain measurements of the Great Pyramid were given. We are told that these are "the very accurate measurements" made by Professor Smyth in 1872 (p. 338). As a guarantee that Professor Smyth was unquestioned authority, the letters F.R.S.E. and F.R.A.S. follow his name, and Mr. Russell added his own assurance that this pyramid "witness" fully corroborates the Bible.

From one point to another in one passage of the pyramid, the distance is given as 3,416 inches. Mr. Russell says these inches syna-

bolize years that start with 1542 B. C., and adds: "Thus the pyramid witnesses that the close of 1874 was the **chronological** beginning of the time of trouble such as was not since there was a nation—no, nor ever shall be afterward." In the volume given me after the World War began, the prophecy is made to fit the event, though the books carried a publisher's date prior to 1914. I have explained elsewhere that changes have evidently been made in the books without disturbing the publisher's date.

In the later edition, we have the same assurance that the measurements were very accurate, were made in 1872, and were corroborated by the Bible. There is not a hint that any error has been discovered, but the number of inches between the given points is changed to 3,457. Mr. Russell is made to say: "Thus the pyramid witnesses that the close of 1914 will be the beginning of the time of trouble such as was not since there was a nation—no, nor ever shall be afterward."

I do not know who made these books, but it is significant that in a signed statement of Mr. Russell dated October 1, 1916, and printed as a foreword in the 1923 edition of this same Volume 3, he discusses his former mistaken views exactly as though they had not been corrected. He says of this volume, "Scarcely a word would need to be changed if it were written today—twenty-six years later." He speaks of the same pyramid passage and says it "still represents figuratively . . ." (bold type mine). That foreword does not approach common honesty, if he excused the mistakes in his prophecies with a plea that they were twenty-six years old, knowing at the time that they had been radically changed more than thirteen years after they were written. (They are not changed in an edition thirteen years after being written.) In Mr. Russell's foreword dated 1916, printed in Volume 6, I find his statement that he would make changes if he were "writing this volume today," but I have never found in any of these books an acknowledgment that changes had been made.

A WEAK DEFENSE

I now quote from other forewords dated 1916 and appearing in the editions dated 1923. Twenty-seven years after it was written, Mr. Russell says of Volume 2: "It is not to be considered strange if some suggestions made in this volume have not been fulfilled with absolute accuracy to the very letter." Considering that it was wholly unfulfilled from cover to cover, this is a strange misuse of words.

In Volume 4 he says, "Considering that this Volume was written twenty years ago, none need be surprised to find that some of its statements, although startlingly strong, come short now of the full truth." This is the volume in which he promised the visible resurrection of all the "holy ones of olden time" in 1914. To say that this comes "short now of the full truth" is putting it mildly. One is tempted to ask, How much farther could it come from the truth?

WAS MR. RUSSELL SINCERE?

There is a proneness in human nature to maintain and justify an untenable position rather than admit defeat. There may be an

a fixed date to mark upon the downward passage. This measure is 1542 inches, and indicates the year B. C. 1542, as the date at that point. Then measuring *down* the "Entrance Passage" from that point, to find the distance to the entrance of the "Pit," representing the great trouble and destruction with which this age is to close, when evil will be overthrown from power, we find it to be 3416 inches, symbolizing 3416 years from the above date, B. C. 1542. This calculation shows A. D. 1874 as marking the beginning of the period of trouble; for 1542 years B. C. plus 1874 years A. D. equals 3416 years. Thus the Pyramid witnesses that the close of 1874 was the *chronological* beginning of the time of trouble such as was not since there was a nation—no, nor

By this enlarged reproduction from page 342 of Vol. 3 (early edition), the reader may see that the Great Pyramid proves that the world's greatest trouble was due to begin in 1874. In the edition of 1923, the same Pyramid proves it was due to begin in 1914. If the war would not fit the Pyramid, the Pyramid must be made to fit the war—easy enough if you know how.

downward passage. This measure is 1542 inches, and indicates the year B. C. 1542, as the date at that point. Then measuring *down* the "Entrance Passage" from that point, to find the distance to the entrance of the "Pit," representing the great trouble and destruction with which this age is to close, when evil will be overthrown from power, we find it to be 3457 inches, symbolizing 3457 years from the above date, B. C. 1542. This calculation shows A. D. 1915 as marking the beginning of the period of trouble; for 1542 years B. C. plus 1915 years A. D. equals 3457 years. Thus the Pyramid witnesses that the close of 1914 will be the beginning of the time of trouble such as was not since there was a nation—no, nor ever shall be afterward. And thus it will be noted that this "Witness" fully corroborates the Bible test.

The Egyptians are very careless with their pyramids and leave them out in the hot sun, but I do not believe that pyramid warped in Egypt after the "Dawn" people mis-guessed the war by 40 years. This reproduction from the edition dated 1923 indicates that the pyramid was stretched in the U. S. A. Both editions prove their claim by "very accurate measurements" made in 1872.

unconscious dishonesty in the laboring of a zealot to bolster up a discredited movement. I believe Mr. Russell thought he was sincere. It would have been eternally to his credit if, when his prophecies of visible events utterly failed, he had confessed the unreliability of all his unique interpretations of the Bible. As it was, it was a bitter pill to swallow when the events of 1914 mocked his soothsayings and marked him as the champion wrong guesser of the centuries. Doubtless he was willing to save his doctrines with as little confession of error as possible.

"SCARCELY A WORD"

As already quoted from his foreword in the 1923 edition of Volume 3, Mr. Russell let himself down easily by saying, "Scarcely a word of the volume need be changed if written today—twenty-six years after." Whatever Mr. Russell thought of the scarcity of words needing substitutes, someone did change a great many words and figures, and in the effort to get away from original meanings they went to the extreme of nonsense in some places. Here are a few samples from Volume 3.

On page 126, "at A. D. 1914" is changed to "after 1914."

On page 228, "before 1914" is changed to "after 1914" in two places.

On page 362, "before" is changed to "near."

On page 34, "must" is changed to "may" in two places, and in a yet later edition another "must" is changed to "may."

As before noted, even the pyramid measurements are changed.

WAS RUSSELL INSPIRED?

In the above mentioned foreword of Volume 2 Mr. Russell says, "This Volume makes no claim to infallibility, and no claim of any direct inspiration from God in the interpretation of His Word." In Volume 3 he says, "We disclaim anything akin to inspiration in connection with these Studies in the Scriptures" (bold type mine). Unfortunately his confession came after many thousands of people had accepted his teachings as inspired.

In the face of these admissions, Volume 7, the "Posthumous work of Pastor Russell," is extravagant in claiming all that common people understand by the word inspiration, and more than was ever claimed for any prophet of God except his Son.

Speaking of Pentecost, it says: "The mighty rushing sound represented Pastor Russell's receiving a rich endowment of the Spirit of God" (p. 384). "Many Christian ministers have had a glimpse of the Word of God, knowledge of some details of the Plan, some measure of the Holy Spirit; but to Pastor Russell, God's messenger to the last stage of the church, was given a superabundance of gifts. . ." (p. 385). "In all his warnings he claimed no originality. He said that he could never have written the books himself, it all came from God through the enlightenment of the Holy Spirit" (p. 387). In the volume, written after Mr. Russell died, they say, "The chariots and horses of fire have come for Elijah . . ." (p. 70).

If Mr. Russell had no inspiration from God and no originality, there are not many other sources of doctrine to choose from. When

Mr. Russell excused his mistakes he denied his inspiration; when Volume 7 exalts his doctrine, they deny his originality. I accept both denials.

ANOTHER CHANCE AFTER THIS LIFE

When a system of doctrine denies the Deity of Jesus and the personality of the Holy Spirit (Vol. 3, p. 293), you may expect it to belittle the results of sin. I know of no exception. One of the central teachings of this society is that the sinner will have a chance to repent after death. This is reassuring to the sin-lover who wishes to keep on in his sin, and I have no doubt that this is why this system of doctrines so easily wins friends. There is no doubt that false teachers can, in every case, outbid the offers of the Word of God in their promises of easy escape from the penalty that must follow wilful sin. Let the sinner consider that since Mr. Russell has had another chance after death to "manage every feature of the Harvest work," it is not managed any better than when he lived. Before they rely on his guarantee of salvation after death, let them be sure that his promises are more dependable than his prophecies.

PROPHECIES CONCERNING 1918-1925

I do not insist that Mr. Russell wrote Volume 7; I merely accept the claim of the book that it is his work. If he did not write it, his successors were guilty of perpetrating a great hoax; if he did write it, then he is responsible for the renewal of the prophecies that failed in 1914. In this Volume 7, the upheavals that were to come before 1914 are set for a period of years from 1918 to 1925. We are assured on page 64 that in the spring of 1918 "the last members of Messiah will pass beyond the veil." Also that "the close of the Heavenly way" (whatever that is) will be 1921. On page 62 the author is positive "that the spring of 1918 will bring upon Christendom a spasm of anguish greater even than that experienced in 1914." On page 258 is this dire forecast: "The three days in which Pharaoh pursued the Israelites into the wilderness represented the three years from 1917 to 1920, at which time all of Pharaoh's messengers will be swallowed up in a sea of anarchy. On page 542 is a forecast that a revolutionary movement will be successful in or after 1918, but "not one vestige of it shall survive the ravages of world-wide, all-embracing anarchy in the fall of 1920." As this book was written in 1917, it took a bold prophet to announce that "after 1918 the people supporting churchianity will cease to be its supporters" (p. 399).

ONE FIXED DATE AND EVENT

With all the flux of dates that have come and gone as the end of the forty-year period, the Russellites have never budged from a sure claim that the forty-year "set-time" began in 1874. They insist that on that date the Lord Jesus came to earth invisible. At one end of the forty years they relied upon an invisible event, and at the other end of the forty years many visible events. It seems never to have occurred to the many thousand followers that if the claims for one end of the forty years were false, perhaps the other end was in doubt.

EVEN SATAN DECEIVED

It would be unkind for me to originate the statement that these people misled the Devil himself, but Vol. 7 implies that very thing. On page 128 it says, "No doubt Satan believed the millennial kingdom was due to be set up in 1915." Now where would Satan get such a notion? The answer is easy: Mr. Russell explains the source of Satan's misinformation on page 612 of Volume 4. He says: "Satan does not possess the holy spirit and is not guided by it, and consequently much of the divine Word is foolishness unto him. But he has learned, no doubt as the world to some extent has learned, that 'the secret of the Lord is with them that fear him.' We may presume therefore that his representatives, the fallen angels, are frequently present at the little conferences and Bible Studies, etc., of God's truly consecrated people, to learn something of the divine plan." (Here, as elsewhere, I have tried to quote statements exactly as I found them. Mr. Russell calls the Holy Spirit "it" and spells the name without capitals, though he spells Satan with a capital letter).

HUMAN LIMITATIONS

This is a blundering world. There is much that we do not know about ourselves, much more that we do not know about the mighty span of the universe, and vastly more that we do not know about the infinite Spirit empire that keeps blazing suns on parade. It is enough to stagger the faith of man that such a God of such an empire will make a place in the realm of spirit for man. Glorious Book of God that tells us more than we can yet understand! What a pathetic farce to meet such a revelation with a conceit that makes the mightiest prophecies of that Word head up in Charles T. Russell! Nor is such a conceit limited to one cult.

"MILLIONS NOW LIVING WILL NEVER DIE"

(Title of J. F. Rutherford's book dated 1920)

I am willing.

I have no objections to the millions living now or at any other time, making life permanent. Jesus said, "If a man keep my sayings, he shall never see death." If that was what Mr. Rutherford meant, he would have misled no one with his slogan.

His proclamation meant that millions living in 1920 would never experience physical death and he did not make his sinner-pleasing promise depend on any previous conduct or sincerity of the pensioners.

The mischief of the slogan is that it is used to offer a false hope to "MILLIONS NOW LIVING WHO ARE ALREADY DEAD" (Rev. 3:1). Many persons not familiar with the Bible are deceived with his apparent appeals to Scripture, because they do not know he juggles with the spiritual death and physical death so that one appears to mean the other or both mean neither, as his purposes demand.

The most solemn warnings of God are ignored or twisted out of

their obvious meanings to offer comfort to sin-lovers. The God-hater is offered hope just as though the Scripture said, "Whatsoever a man soweth, the opposite shall he also reap. For he that soweth to his flesh shall of the flesh reap unending physical life—soon after 1920."

"THE WORLD IS ENDED."

This is another slogan in this book.

According to the book, it ended in 1914. That means that it had been ended six years when Mr. Rutherford wrote it and has been ended fourteen years when I write. I must, in justice to Mr. Rutherford, say that he and his following have their own private definitions for some words. World does not mean world and ended does not mean ended. World means "Gentile Times" and ended means it keeps right on after it has "legally" stopped.

There is an old saying, "Where there is much smoke, there must be some fire." Mr. Rutherford seems to proceed on the theory that where there are many words, the public will think there is some truth, and the theory seems to work. I have not tried to count the number of times this slogan appears in this one book, but I have counted 95 appearances on the last 12 pages of the book.

In a later book, Mr. Rutherford claims for this book a circulation of 2,500,000 in eight months. Counting only the last 12 pages, that puts the slogan on paper 237,500,000 times in eight months. It's a stubborn old world that keeps right on after it has been reminded so many times that it has ended. If the average of the first eight months has been kept up, even if we limit it to 12 pages, the defiant old world keeps on in the face of information given to it on paper in 2,850,000 places.

But who cares if by some trick of words or private definitions, this man has ended some sort of world? Let him amuse himself. I would not waste an hour playing hide and seek with his shifting definitions, but for the fact that it is Russellism redated and dressed with a new fig leaf here and there, flagrantly false in some statements.

On pages 85-86, Mr. Rutherford says, "Pastor Russell for forty years pointed out from the prophecies that it (the war) would come in 1914." (I wish I might think that Mr. Rutherford said this in ignorance of what Mr. Russell prophesied during the 40 years. I have before me as I write, Vol. 3 of Mr. Russell's books, showing a publisher's date of 1923 and on page 153 it says, "AND WITH THE END OF 1914, WHAT GOD CALLS BABYLON AND MEN CALL CHRISTENDOM, WILL HAVE PASSED AWAY, AS ALREADY SHOWN FROM PROPHECY" (emphasis mine). In that same volume, in a foreword by Mr. Russell, dated 1916, Mr. Russell says, "... at one time we supposed that the Harvest work would have been fully accomplished with the ending of the Times of the Gentiles. This was merely supposition, which proved to be without warrant..." Mr. Rutherford must know that the Great Pyramid of Egypt was stretched 41 inches to make it fit into a revised prophecy (?) that seemed to fortell the date of the war. If he does not know of the excuses Mr. Russell made for his mistakes, I shall be willing to show him.

If Mr. Rutherford does not know that Mr. Russell's prophecy missed the war by forty years, we need not expect his "Bible (?) Students" to know much of their own sect.

Surely he knows that Mr. Russell looked for the physical resurrection of "the ancient worthies" in 1914, because Mr. Rutherford himself set the date forward 11 years. Let me quote Mr. Rutherford. On page 89 he says, "Therefore we may confidently expect that 1925 will mark the return of Abraham, Isaac, Jacob and the faithful prophets of old, particularly those named by the Apostle in Hebrews chapter eleven, to the condition of human perfection."

I am charged with persecution because I call attention to these guesses. If only one of the patriarchs had come back either in 1914 or in 1925, it would have humbled me, but it appears that not one prophet nor one almanac will pay the least attention to their appointments.

I have found one part of one prophecy of Mr. Rutherford that did COME TRUE. On page 97 he says, "Based upon the argument heretofore set forth, then, that the old order of things, the old world, is ending and is therefore passing away, and that the new order is coming in, and that 1925 shall mark the resurrection of the faithful worthies of old and the beginning of reconstruction, it is reasonable to conclude that MILLIONS OF PEOPLE NOW [1920] ON THE EARTH WILL BE STILL ON THE EARTH IN 1925" (emphasis mine).

Millions living in 1920 were promised five more years!

I am asked why I do not refute the doctrines contained in the billions of pages they have printed. It has been done a hundred times, but what is the use? The man who can know the false prophecies and still believes these people are the sole custodians of the truth about God's plans here and in eternity, evidently wants to believe it and it is well near impossible to change the want-to in people's lives with argument. Some parents have found that out.

WHAT IS THE WANT-TO THAT INVITES HERESY?

There are certain characteristics that advertise most false prophets as effectively as a striped pole does a barber shop.

Why is any heresy attractive to people who love to have their own way?

Let the Holy Scriptures answer.

The argument of the first false prophet in Eden amounted to this: You can have more to eat, be better educated and rise to the level of gods. As for this threat of death, "ye shall not surely die."

A wayward people will welcome prophets who prophesy "smooth things," as God says in Is. 30:10. After the false prophets had told the kings what the kings wished to hear, the messenger exhorted the true prophet to please speak like those same OPTIMISTS (See I Kings 22:6-13). In Jer. 6:13, 14, God denounces the false prophets who say, "Peace, peace; when there is no peace." In Ezekiel 13:6, the false prophets are described as giving a false hope. In Jer. 14:13, the false prophets are reported to have promised immunity from the wrath of God. Again in Jer. 23:17, the false prophets said, "No evil shall come upon you." In Jer. 27:14, the false prophets promised escape from the penalty for sin. In II Tim. 4:3, the demand for false teachers is foretold in these words, "For a time is coming when they will not tolerate wholesome instruction, but, wanting to have

their ears tickled, they find a multitude of teachers to satisfy their own fancies." (Weymouth's Translation.)

The lullaby-lute of the devil has many strings; here are some of them:

There is no sin; what seems to be sin is only retarded evolution.

You are not to blame for your sin any more than for the color of your eyes.

Sin is not very bad, a little ceremony will give you immunity.

Have a good time now; repent (if you must) just before you die.

If you die unsaved, a little punishment after death and some ceremonies will save you.

Millions now living rely upon some scheme that will swindle Satan and buy heaven with gestures, but no cult has ever appeared more brazen in distorting Scriptures to make it advertise damnation as a side entrance to glory, than the sect that hangs the heaven sign on the hell road.

No matter how much men have "trodden under foot the Son of God," the living and dead are promised a more favorable opportunity to be saved than ever, when "Millions now living" get a chance to "never die."

After hearing the doctrine, a neighbor said to me, "That doctrine suits me; some of us old d—s will never be saved while we live."

Another man whose name belongs to church—who knows more of baseball than he does of the Bible—expressed surprise that these people have Scripture for everything they say. So did the devil have Scripture, when he invited Jesus to cast Himself from a pinnacle of the temple and his use of it was not such a travesty on good sense as some samples of their interpretations.

Human speech has never been adequate for God to give boundaries to His promises and warnings. In all the Bible I know of no place the language thrills and chills in its effort to fathom God's love and portray His wrath as it does in Revelation 19.

There are two suppers, one for the Bride and one for the buzzards. In explaining the supper for flesh-eating birds, Vol. 7, page 296, makes the birds mean first, "the far-sighted ones, the Little Flock" (Russell's flock, of course). By reading a previous exposition as directed, we learn that five of the kings to be eaten are CREEDS and the author says, "Doubtless the reader has eaten them in a symbolical sense. They are there to be eaten." The captains to be eaten are religious denominations and he says, "No doubt the reader has eaten them also."

Thus they make piffle of the solemn warnings of God.

Now let us read the 15th verse where language fairly staggers under the burden of God's warning.

"HE TREADETH THE WINEPRESS OF THE FIERCENESS AND WRATH OF ALMIGHTY GOD."

Could human language do more to cool the fever of a sport-mad world?

The author explains it thus. "The Lord assumes an interest in and a responsibility for the complete series of STUDIES IN THE SCRIPTURES, the last one [Vol. 7] of which represents the winepress feature. . . ."

The flippant exposition is that the Word of God in this place records God's interest in completing Mrs. Russell's books with Vol. 7.

Words fail me. It is beyond the reach of any language appropriate here.

MILLIONS NOW LIVING ARE OFFERED THIS SORT OF STUFF
AS BIBLE STUDY!

Millions now living have bought, found on their doorstep or had given them, this kind of literature not knowing that it is based on the assumption that a large portion of Revelation was meant to describe the performance of C. T. Russell.

I do not know, unless the answer is in II Thes. 2:11, 12, " . . . that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

The matter that follows was not in the first edition. It is written in the autumn of 1934—60 years after Christ is said to have come to earth and 20 years after the world ended according to the findings of Messrs. Russell and Rutherford.

RUTHERFORD'S "WITNESSES"

Many a witness has won the case for his side because he could not remember.

Perhaps no other leader has had a following so willing to let him do their forgetting for them, as this "Judge" Rutherford. His Honor published a book in 1920; I have nineteen of his books published since; these books contain advertisements of his other books, but not one of them advertises "Millions now Living will Never Die." There are some things in this book the "witnesses" do not recite.

AN ABBREVIATED HISTORY

Mr. Russell launched his movement as "Millennial Dawn." In the dictionary, dawn means daybreak. As the years went by and Mr. Russell's name for his books became more or less a joke, he changed the name to "studies in the Scriptures" and called his students, "Bible Students." All the students were unanimous in finding in their Bibles no more and no less than Mr. Russell did. All the warnings, promises, prophecies, and their "Plan of the Ages," headed up in that year 1914. Mr. Russell discovered (?) that Christ came to the earth in 1874. When Christ came to the earth in the flesh, he chose 12 apostles to help him; when He came (?) in 1874 he found that one man (Russell) was sufficient, and took the jobs of all the clergy from them and gave them all to Mr. Russell, the one and only "pastor." Just why it would take an invisible Christ and this man who is called "the mighty one" in Vol. 7, forty years to chain the devil, is not clear to everyone. Mr. Russell made it the foundation of his promises and staked all on the certainty that all of earth's trouble-makers would be put out of business before 1914. Then came the World War and Mr. Russell explained that the devil was in a rage because his time was short. It would seem that all Mr. Russell had done in the forty years was to provoke the devil. It would also seem that the invisible "presence" put all the heavy work on Mr. Russell. FOR IT IS NOT APPARENT FROM MR. RUSSELL'S BOOKS THAT THE CHRIST HE CLAIMED WAS HIS FELLOW IN THE GREAT DRIVE, EVER DID ANYTHING THAT HE COULD NOT HAVE DONE WITHOUT CHANGING HIS LOCATION IN 1874.

Mr. Russell "passed beyond the veil" a few days later.

Evidently the orphaned flock were not altogether happy with the alibi, for someone put skids under the prophecies and moved them forward to 1918, then to 1920, then to 1921—always ahead of the

almanac. They could have continued until now, setting new dates and retaining most of their followers, but they hankered for vindication before an amused world that refused to believe it had "legally ended" in 1914. Someone tampered with Mr. Russell's books. Just as an example, in one place they substituted a 5-letter word for a 6-letter word. Where Mr. Russell had told what would happen before 1914, they made it read, after 1914. Of course, anything that happens in the next million years will happen after 1914. This little change was very helpful to the "Witnesses," because millions now living do not have the early editions.

To make the hoax complete, it was necessary to change the size of the great pyramid in Egypt, seeing that Mr. Russell had proved (?) his dates by its measurements. If it could be stretched 41 inches it would prove that trouble would start in 1914 instead of stop then. And so, in the later editions it has been stretched. Why not? Millions now living, including the gentlemen who made the change, have never seen the pyramid.

Incidentally, it may interest you to know that Mr. Russell called the great pyramid, "Jehovah's Witness." Does that suggest anything? Evidently Mr. Rutherford desired witnesses more responsive to suggestion and so he has transferred the name to admirers who never intentionally give testimony not in harmony with the decision of their "Judge."

RUTHERFORD THE AFTERTHOUGHT

Consistent disciples of Judge Rutherford ought to regard His Honor as an afterthought of God. I say this because the inspired writers of the Bible knew nothing of Mr. Rutherford. Not even God's "Great Watchman," Mr. Russell, who knew the "Plan of the Ages," was aware that a great judge was coming who would put him in eclipse and circulate a hundred million books. I base this statement on early editions of the Russell books: Mr. Rutherford may be foretold in the latest editions. In the books credited to Mr. Russell, it is alleged that he is the Seventh Angel, "God's messenger to the last age of the church," the sounder of the Seventh Trumpet, the only successor of all the clergy, the one appointed to mark all who are to be spared from slaughter, the maker of the great chain that is to bind the devil, and the faithful servant referred to by our Lord. There was no exalted office left for an Eighth Angel.

Mr. Russell took his rank and office with him when he went "beyond the veil" to act as General Manager. He left no place for a great successor because he taught that there would be nothing more to be done requiring a dictator. Twenty-five years before he died, Mr. Russell sang the "Swan Song" of his little flock. In Vol. 3 p. 242 he promises his followers that they will "decrease in influence and numbers." On page 364 he says they "will have passed beyond the veil before the close of 1910." Of course, this is changed in later editions. On another page in the same volume he says it must happen before 1914. Unless Mr. Russell was a false prophet there can be no "true church" here. Some leaders have "burned the bridges behind them," but Mr. Russell burned them ahead of him and pro-

vided that there would be no one here needing a bridge. Perhaps the "true Church" has chronologically passed on and Mr. Rutherford is working with what is left. But how can they increase when Bible study revealed to Mr. Russell that they must decrease?

TROUBLE AT THE WEDDING

If the reader will read the parable of "The Ten Virgins" in Matt. 25, it will be apparent that the tragedy portrayed therein centers in the phrase, "THE DOOR WAS SHUT." Just ordinary Bible students would understand that the door was shut immediately after the bridegroom and his attendants entered. Mr. Russell fixes the date of the bridegroom's entrance at 1874, but if the door was shut as the next event, there would be no chance for Mr. Russell's converts to get in and so Mr. Russell discovered that the door was not shut. With an insight denied common folks, he knew that door could not be shut until the full number of guests arrived. With a continuation of that insight he said in Vol. 3, p. 129, "And in Oct. 1881, his Word shows, this full number had been secured." Did the door slam shut in 1881? No, Mr. Russell would have had nothing celestial to offer his converts after the door was shut. Mr. Russell assured prospective customers that the door was yet open so that they might take the places of the guests who might be thrown out because they "cast aside the wedding garment." From 1881 until the death of Mr. Russell—35 years, they had been throwing out guests to make places for his converts. Now, 53 years after they had the full number of guests, Mr. Rutherford is working with a zeal bordering on fury, to secure more guests. To be a guest at a wedding for 53 years and then be thrown out must be a great disappointment.

With the "Plan of the Ages" "sewed up" by the "Pastor," how could the "Judge" come on the stage unannounced by the prophets, brush aside all rivals, make a "back number" of Mr. Russell, re-thunder the thunders, unring the "swan song," change the name of the society, make the cult "eat out of his hand" and circulate ten times as many books as Mr. Russell? (Mr. Rutherford's total four years ago was \$3,500,000—if—well, use your own judgment.)

It is not so astounding when you know how few voices and how many echoes there are among the zealous people who really think they are Bible students. Of course, there could scarcely be an Eighth Angel, and there is no prophecy of an Eighth Trumpet or the opening of an Eighth Seal and Mr. Russell had already forged (?) the Great Chain to bind the devil, but no one had appeared as a Judge. The reader may recall that James 5:9 says, "Behold, the judge standeth at the door;" if you can convince yourself that the door is the same door that Mr. Russell kept open for his converts, you can understand how necessary the "Judge" is to the cult. Consider also, that the "little flock," left without a visible shepherd, were date-hungry. They had for many years sustained their zeal by feasting on the almanac and now "the cupboard was bare." With a sublime credulity or a far-seeing sagacity, Mr. Rutherford prepared a calendar banquet that would last for five years.

HOPE REVIVED

In 1920, the "Judge" published his book, "Millions now Living will Never Die." On page 97, he dates the resurrection of the "faithful worthies of old" and argues that because of what will happen in 1925, all who are then living will never die, except that "some will refuse to obey the divine law." Of course, those who refuse to be saved, will be destroyed, but they shall have 1000 years to make up their minds. This last statement is not a quotation from this book, but is a well known "talking point" when this sect deals with a sinner who wants a religion that will let him keep his sin in this life.

"POSITIVE PROMISE"

This page 97 is under the sub-head, "Positive Promise;" there is another sub-head "CLERGY'S OPPORTUNITY," under which they are scolded for not offering an assurance that sin-lovers and God-haters will have a thousand years to repent after they are raised from the dead—the resurrection to begin in 1925. (After 14 years I am rather glad the Judge did not frighten me into relaying his proclamation.)

THE PROPHECIES FAIL AGAIN

The dead may have been raised "chronologically" or restored to perfect manhood "legally," but even the "students" felt that the almanac had betrayed them again. Did Mr. Rutherford lose his job as dictator of the "Truth People?" He did not! After making the five years vibrant with frantic appeals, the disheartened "students" were as meek as Mr. Rutherford was masterful. Profiting by the blunders of fifty years, he ditched the almanac and capitalized the unrest that followed the war. Capitalizing that unrest made a flock of dictators and all that Mussolini is to Italy or Hitler is to Germany, Rutherford is to his "witnesses."

Like his predecessor, Mr. Rutherford capitalizes the lack of information as to what the Bible really says. He can misquote the Scriptures as convincingly as did Mr. Russell, and the millions now living do not recognize the fraud.

RUTHERFORD, THE CHALLENGER

One talking-point of the "witnesses" is the boast that the clergy are afraid to debate with Mr. Rutherford. The answer is twofold. (1) Not one clergyman in 500 has read the books of Mr. Russell and not one in 5000 has contrasted the early and late editions. (2) If one who is informed accepts the challenge, they impose impossible conditions. I have repeatedly offered to debate. My last experience was with a gentleman in the mid-West. He demanded that I come to his town, bear my own expenses, debate with him twice a day for twenty days, discuss the questions he proposed and no other, and be silenced by the chairman if I introduced other matters. Not one question, under this rule, would permit me to discuss doctrines peculiar to this cult. I offered to submit the matter to arbitration and this was refused. I offered to print at my own expense, a reply to this book (first edition) if he would limit the reply to allegations made in the

book. The gentleman prepared a manuscript that was almost wholly a discussion of doctrines not referred to in this book. Our correspondence totaled hundreds of pages and my opponent used pencils of three colors to underscore uncomplimentary remarks.

The statements I have made in this book, I am willing to prove or have disproved in a public debate governed by a committee fair to both sides. I would not risk a guess that Mr. Rutherford hankers for such a debate.

DOCTRINES OF MILLENNIAL DAWN

For many years, as time permitted and occasion required I have studied early and late editions of the books of the "Pastor" and the "Judge," yet I have never found a concise statement of what they believe.

And why not?

They have some plausible doctrines that they feed to beginners and reserve the camel-swallowing until they have the beginner's gullet stretched. Every crafty propagandist starts with something easy to believe, knowing that when he has a mind on the skids, the rest is comparatively easy. There is no decoy duck like a live duck with his wings clipped, and there is no teaching more seductive than a truth geared up with error.

It takes them something like 6000 pages to tell their theories and after wading through them, I cannot even guess what they believe in some details absolutely vital to application of their doctrines. To illustrate: They promise that God will raise all the dead and restore to them the perfect human life and environment that the race lost in the fall of Adam. Of course, a perfectly restored human race would marry and reproduce. It is astonishing how many times they repeat this promise of perfect restoration and neglect the item of sex and what would logically follow. If they deny conjugal love and children to the restored world, they leave out the most important condition of Adams existence, next to God and life. If they restore normal home life, then they will have trouble with mathematicians. Again, their dictum that Christ came to earth in 1874 means that they have invisible deity localized. It means that the Christ of the universe is concentrated and focused into invisibility and limited to a spot. Supposing the beginner is ignorant of or indifferent to such statements of our Lord (Matt. 28:20) that He would abide with us always, yet even a shallow thinker must assume that such a transfer of invisible deity was necessary because He had been hindered previously by distance. If distance is a handicap to deity, why not tell us how many inches away will hinder him from doing His best?

Foolishness! I know it, but I didn't start it.

Supposing that Christ came invisible, to "Watchtower" headquarters in Allegheny; did he leave Allegheny and go to Pittsburgh when Mr. Russell did? No doubt the answer of the "Witnesses" would be that Christ was present throughout the earth. All this means that Christ is concentrated just enough to locate him on earth and diffused enough to fill the earth. Invisi-

bility of exactly the same bulk as the earth's surface! If one has a sublimely self-sufficient mind that never suspects itself, he can define the bulk and location of nonspatial invisibility with the same cocksureness that a mouse-fearing poodle can chase a railroad train out of town. However, it must be a spectacle for the angels, to see a "Judge" threaten the world from a pedestal that is nothing but the junk heap of Russell's discredited prophecies.

The generous reader may ask, What's the use of fussing about this '74 wart that grew in the mind of Mr. Russell? Why not accept the good that grew out of it? Just as a surveyor starts from a corner and get every corner wrong, if the first corner was wrong, so Mr. Russell made 1874 the beginning from which he surveyed Scripture, man, God, heaven, earth, and eternity. After deciding that God had revealed to him what was withheld from a million Bible scholars, teachers, and preachers, it was logical to assume that he was God's greatest man on earth. So we find in Vol. 7 that he was indeed the greatest in more than 1800 years and that he was able to take a responsibility previously carried by all the clergy on earth. Once a man of meager learning gets the notion that he is God's one great interpreter on earth, there is no Scripture that he cannot warp to fit his theories.

I mention here only five of the dangerous teachings of this cult.

1. They teach their hearers to distrust all other leaders.
2. They misquote, misinterpret or ignore much of the Bible.
3. They promise the unrepentant sinner a thousand-year chance to change his mind after death and resurrection.
4. They deny the deity of the Lord Jesus when he came to earth.
5. They deny personality to the Holy Ghost. If this last item seems of small consequence, let the reader remember that the Lord said, Matt. 12:32, "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him. . . ."—THE UNPARDONABLE SIN.

Fear nothing in this life or in eternity more than sinning against the Holy Ghost.